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The Soul's Hope

By ARTHUR EDWARD WAITE

This hope within reads dullness out of life.
We shall not wholly die. Man's best persists,
And he therein is of eternity.
I know not what the range of circumstance
Can offer to sufficing to the mind,
That after its achievement one might say:
Should I die now and wholly cease to be,
I count it well that I have lived. Is time
A foreword of eternity? Is this
We men call life some transitory mode
Assumed by conscious and eternal truth
Of real being? Then are all things good.
Does the soul live? Then is there nothing
mean

Or matterless. Eternity partakes
No trivial and no transitory thing.
And time itself, which is a mode thereof,
Has issues passing through the infinite.
But if the testifying voice within,
Which utters forth the watchwords of the
soul,

Lies in the dark place of our mystery,
Then life is nothing, for behold it ends;
And love is nothing, for that ends with life;
And sacrifice put up for others' weal
Is folly at white heat! A little while
And death shall swallow up our holocaust
While that for which the sacrifice is made
Is swallow'd too. What then, of all, is left.
And what shall profit! Yea, to raise the race,
And to educe to its highest point
The stature of humanity, that too
Is nothing, serves no purpose at the close.
For in a little space the race itself
Will also vanish—when the stars shall fall,
And drawn into the red sun's flaming font
This earth shall feed her father and be
done.

Bold minds may face it, striving to extract
Some ghost of worth from utter woe
thereof,

But all is forgery and counterfeit,

And worthless that which into nothing
leads.

Black frost binds hard and holds the waste
of life,

No phantom sun can warm it. Ah, per-
chance

There shall be morning on the hills, a light
All proudly bursting from the eternal sun!
No frost is then too black to melt therein
Nay, mark! it glistens: that is rime alone,
And all the buds and bulbs of blessed spring
Are waiting only the ascending ray
To burst and blossom. It is here, the light
Which draws the tender plant of rising life
Up from the dark but serviceable soil
Wherein the Sower's hand hath planted it,
And earth no more is barren, from one seed
A harvest springs, and all the land is fill'd
With plenty. On the winter of the mind
So also rises spiritual light.

And all the seeds of hope and thought
begin

To germinate, the wilderness becomes
A garden gay which fructifies and blooms.
And this is presently a paradise
Wherein the soul descends, whose angel
rule

Draws all the bitter order of the world
Full sweetly round into the perfect way.
So not in vain shall man, forsaking sense,
Abide by choice in the domain of mind.
And not in vain shall soaring mind ascend
The solemn summits of uplifted thought
There is the mead of souls, the crown is
there.

No quest can fail whereof the end is this.
Wings shall not want when weary feet give
way,

Angels shall bear us when our pinions tire,
And if the angels falter in the white
Light of the holy height, One shall be there
And under us the everlasting arms.



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SPAIN Again reference is made to the topic of Spain for the reason that we are receiving a great deal of printed matter anent that country's present difficulties, all seeking to enlist the interest of the fraternity in behalf of the Leftist or government side.

We cannot conscientiously print this propaganda; nor do we feel competent to express an intelligent opinion when so much conflicting testimony exists. Whatever one's private views may be, a clear knowledge of the issues involved is necessary before judgment can be passed upon what is a most deplorable state of affairs. Sinister influences are at work in unhappy Spain, and it is unfortunately true that outside nationalisms are seeking to secure a foothold there for the Fascist form of government in which Freemasons can have no faith.

What the end of it all will be no man can foretell. One thing is sure, the Spanish people will be the losers, and to those innocent sufferers from a war which for bitter intensity and utter cruelty has few parallels, the Masonic fraternity will have feelings of deep compassion.

Oppression has a way of meeting ultimate retributive justice. The ways of Spain throughout the centuries have been peculiarly her own. Oppression of the poor has been the rule. No nation can be ground into the dust indefinitely. The Dons are done, and doubtless those survivors of a cruel system will discover the truth of the axiom, "the mills of the gods grind slowly but they grind exceeding fine."

STATIC In radio, the chief deterrent to clear reception is static, which is a phenomenon in Nature whereby interference is induced by adverse atmospheric conditions.

In the life of an institution such as Freemasonry, there are certain elements which deter progress and may be likened in scope to static. These conditions are perhaps a natural phenomenon, but it is believed that much of it may be eliminated through intelligent effort.

Too many men in the Masonic fraternity mistake the form for the substance. As it is handed to them the Work, while admirable in technical accuracy, is often perfunctory in performance, lacking that emphasis upon the essentials which should make of it a soul-stirring experience, burnt into the initiates' minds in a way and manner that will persuade him to crusade ardently for the things for which the fraternity stands.

No one will quarrel with the necessity for terminological accuracy in the rendering of the Work, but this phase must not be permitted to dominate at the expense of fundamentals.

Moral suasion is a mighty force. Indifference is just another word for laziness—the two are twin—if necessary a continuing course of instruction should follow initiation to the end that a man's mind may be perfectly attuned to the purposes of the Craft, so that he may have no excuse by reason of neglect. Otherwise it is inevitable that there will be a heavy lag on the wheels and static will interfere with progress.

There is a need for the elimination of much static in the Craft today if necessary by a longer apprenticeship.

PRECEDENCE It is pleasant to record that on the historic occasion at which the present King of England, then Duke of York, was inducted into office as the Grand Master Mason of Scotland, our own good grand master, Claude L. Allen, was selected to speak for the American representation present.

Only as time passes will the true significance of that stately and inspiring event, when distinguished Masons from all over the world met in fraternal companionship in superb setting under the most magnificent circumstances to do honor to a brother Mason of illustrious degree, be appreciated in its true perspective.

It is good to know that the senior Grand Lodge of the United States had its own grand master present to do honor to this precedent-making occasion and that he fittingly did so.

CRIME There is another problem of crucial character to which the Craft can apply its talents, and win the applause and gratitude of all decent people; that is the elimination of crime in this country.

Whatever the reasons for it—and there will be a great variety from which to choose—from the venality of the corrupt law-maker or civic administrator who, interpreting the votes of his gullible or misguided constituents as a mandate to loot the public treasury; those men who use public office to secure immunity for the corrupt in a variety of "rackets" too numerous to mention (as the old auction bills recite); the aliens or sons of aliens who, coming to this country with no concept of liberty under a democratic form of government, but rather with a brazen defiance or contempt of it, who seek by any means, legitimate or otherwise, to profit illegally through its opportunities; from these down the long list to the benighted drug addict, whose dope-soaked brain is made use of by human fiends to perpetrate the foulest crimes, they are all here in free America in abundance: citizens (save the mark) of the oldest and freest democracy—working with scant restraint to undo the beneficent ideals of a free country.

Equal opportunity? What a farce! On every hand evidences of the flaunting of law, unparalleled effrontery on the part of some of the highest in the land, with gain the motive. Courts made the tool of the design-

ing; ignoble obligations incurred and fulfilled for political consideration; honest men muled, racketeers flourishing—a hundred and one devices opposed to the principle of equal opportunity, in full flower. Is it any wonder the common people lose faith? For no clean minded man feels entirely safe from some one or more of the vile things that constitute all too common crime in this country.

While protection from punishment is possible for the criminal, crime will flourish. When undeviating justice prevails the criminal runs to cover—like all foul things. The light of day drives back the denizens of dark. Law and its precise enforcement can prevent crime, and while it is impossible to expect humans to be divine, there can be for all a happier environment in which to live when the better element, in which is included the Masonic fraternity, puts its foot down, decidedly and determinedly, and stamps out those things which are destroying the moral life of this country.

Behind each criminal out of jail is someone equally guilty with him. Not high office nor respectability, not slippery lawyer nor smooth politician should be permitted to make a mockery of the American principle of equal opportunity. Every decent impulse and humanitarian motive cries out against continuance of some present-day practices, and while the way may seem hard, it is a challenge to men of principle to exercise their birthright to secure a free country—free from the machinations of any underworld—however populated.

The Masonic fraternity, strong in its effort to establish on these shores a place of refuge from injustice and grave inequalities, must be equally strong in supporting its earlier pledges—to the punishment of wickedness and vice. Anything less is unworthy of the Craft.

GBITER If one is even to attempt to follow the **DICTA** varied arguments anent current conditions, national and international, as they pour forth from the press day by day, he will need the courage of a Cœur-de-Lion and the patience of a St. Francis, and then will lose himself.

With a variety of intentions, wise and otherwise, writers in many lands set forth the relative merits of their countries' destinies, with the result that a flood of rhetoric has been loosed upon a long suffering public. Much of this, instead of being canalized, either spends itself in wasteful turgidity or meanders meaninglessly into a marshy desolation, to the hopeless confusion of the individual.

It is only too true that a profound change has come over the face of things since the classic catastrophe of the World War. Emotions have been stirred to their depths, and what were once still waters have been made murky by foul creatures of discontent which have come to the surface, creating fear and uncertainty in the minds of even the most resolute and stout-hearted.

What is now needed more than anything else is a

period of calm for dispassionate reflection, when a sane review of world conditions can be taken, and use made of such universal agencies as exist for the settling of social and economic problems which in their present state disturb universal tranquility to a point profoundly dangerous. The strengthening of fraternal ties which should bind man to man and nation to nation is needed.

The millenium may be far away. Yet, obviously, if mankind is not to destroy itself, some means *must* be found to ameliorate the present strain and save that civilization which has been so painfully built up over the centuries.

Nature in her infinite wisdom prevails inevitably and inexorably. Her judgments are final and absolute. If the growth of the material and the deification of the physical is to prevail to the exclusion of all else, disaster will surely follow.

Life today too often seems to compel men by an ever-increasing complexity to spur themselves on in a mad race to sustain a social position artificially created, of useless worth and luxuriously superficial. The tempo has been quickened to a point where men and women resemble squirrels restrained in a cage, the bars of which firmly confine them, where they spend their lives racing around a swift-moving wheel and getting nowhere.

So long as men seek to secure wealth in material things alone, just so long will jealousy and selfishness create dissension and strife. It is to be doubted if enough thought is given to that phase of the matter. Human relationships are all relative. What suffices for one is poverty for another, and all the gold in India will not beguile the true scholar from his books, the true astronomer from his instruments, the scientist from his celestial formulae and figures. Only when the object becomes the accumulation of money or what money will buy in worldly goods do the problems that are the base of present unrest rise up to plague us. To transcend the commonplace is not easy. A strength of mind far beyond the ordinary is needed. Yet the effort is worthwhile. It is materialism which has tended to destroy the best there is in life. In the argument for a more abundant life, the query inevitably obtrudes itself: abundance of what? The possession of wealth is good only to the extent to which good for others can be accomplished through it. No factory ever built can compare with the view of field and forest from a mountain top. The streets of a great city with the accompanying chasms of stone and steel, however marvelously contrived, cannot compare with the winding paths and leafy bowers of the primeval forest.

No, a return to the simpler life is needed. And, too, the distracted world needs men of vision to persuade others how to live sanely and sympathetically, and in tune with the great heartbeat of humanity everywhere. Principles actuating Freemasonry from its inception have had this as a fundamental motive. Men of good will within and without the Craft will seek to broaden the base of humanitarianism by the elimination of the root causes of world misery—hatred, envy, and malice.

A Monthly Symposium

Can Freemasonry Exercise An Influence For International Peace?

The Editors;

ALFRED H. MOORHOUSE
BOSTON

JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

JAMES A. FETTERLY
MILWAUKEE

THE FRATERNITY SHOULD HELP

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston

TO the extent that Freemasons will, according to their convictions, advocate and encourage the peaceful arbitrament of international disputes rather than the alternative of war, they can be a factor as an instrumentality for peace.



As an institution with hundreds of self-governing units functioning under a broad mantle of universal ethics, the essence of which is defined as the brotherhood of man, it is obvious that no policy other than advocacy of peaceful persuasion by all men within its ranks should prevail.

It is ironical that the Craft, for all its peace-loving principles, has often been accused by its enemies and men with ulterior motives, of fomenting wars. By the same token an equal amount of publicity might be used to make known its definite commitment to the cause of peace. Being less sensational, this latter, however, is hardly to be expected. It would at least be consistent with all its teachings, principles, and aspirations, for the fallacy that Freemasonry encourages war is too utterly ridiculous to deserve consideration. The truth of this is evident to all Freemasons and others to whom the humanitarian impulses of the Craft are known. Only the ignorant or vicious will contend otherwise.

There is no problem of greater importance to human society today than the abolition of war and the substitution therefor of processes of peace. Intelligent people, familiar with the horrible implications, calamitous catastrophes and soul-destroying effects of war on the things that count in human happiness will agree to this. War is the survival of an atavistic impulse in the minds of men whereby the acquired knowledge of centuries of civilization which has brought the race forward from the laws of the jungle to a higher plane is temporarily submerged by the animal instinct with utterly ruinous consequences. Puritanically-minded people may call it the work of the Devil—for it works against every high-minded impulse.

If Freemasonry were a single, unified body under one universal control, it might conceivably serve as a powerful instrumentality for peace. As it is, the best thing that can be hoped for is a continuing effort, in all ways and at all times, to secure international equality of interests by peaceful means.

War is as old as the human race. While men's natures remain what they are there will always be difficulties which appear irreconcilable—with passion rather than logic prevailing. Here again the calculations and mathematical formulae necessary to the physical structure which forms so essential a part of Masonic symbolism persuades further to a substitution of the processes of logic for the more impulsive elementary passions.

In the pursuit of peace there is a great opportunity for Freemasonry. Its advocacy involves no conflict with politics, party principles, or economics. It is socially and educationally inspiring. A happy issue out of most of the world's present-day afflictions is a consummation devoutly to be hoped and worked for. The Craft should put its hand to the plow, lending whatever assistance it can to the attainment of universal peace.

NOT AN APPRECIABLE INFLUENCE

By WILLIAM C. RAPP

Editor *Masonic Chronicle*, Chicago

THE proponent of the question under discussion—can Freemasonry exercise an appreciable influence for international peace?—was perhaps a humorist or was indulging in a bit of gentle irony.



Militant minorities, if well organized and determined, have on many occasions exercised powerful influence, but the aloofness of Freemasonry, as an institution, from the contentions of men and nations, is so well known that those who maintain that justice can be secured only by the sword give the fraternity but scant consideration.

War of aggression is a product of rulers, never of the ruled. The rank and file will respond to the impulse for defense when attacked, having but little choice in the matter, but even in such case the common people submit to warfare only as a last resort. It is doubtful if many of the countless wars which have disgraced civilization would have been fought if the wishes or influence of the unorganized citizens had been taken into consideration.

In our own country there are three million members of the Masonic fraternity, a larger proportion in terms of percentages than will be found in any other country or nation. Their influence for peace is no greater than would be that of three million astronomers or three million butterfly chasers, not nearly as

potent as that of three million pacifists. But the pacifist makes the mistake of believing that his abhorrence of war and his refusal to bear arms will keep him out of war, whereas his supine policy of non-preparedness is actually an invitation to attack.

It is difficult for us to understand the Masonic situation in foreign countries. Although its numerical strength in proportion to population is infinitesimal, Freemasonry is accused of fomenting wars and rebellions, of causing governmental crises, of making and unmaking dictators and premiers. Such charges would be flattering tributes to Masonry's power and influence if they were not so ridiculously untruthful. They are made for the consumption of gullible followers of interests that have good reasons to fear the spread of Masonic principles of liberty of conscience and freedom of self-determination.

On the other hand, it is true that the influence of a substantial number of men, whether they be Masons or butterfly chasers, exerted in behalf of international peace, will be of some effect in curbing the sword rattlers of ruling powers, but like all unorganized minorities—or majorities—their influence is negligible.

If all the Freemasons in the world were to take a definite or militant stand in matters of state, they would not only fail to exercise an appreciable influence, but they would draw upon themselves a storm of abuse and persecution from which recovery would be slow and uncertain. Masons, as citizens and individuals, take their place in the affairs of the world; as an organization they concern themselves with other matters.

HUMAN NATURE TOO STRONG

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

AS a subject for purely academic discussion, our subject this month is one regarding which the idealist might well wax eloquent—and impractical. Being of a somewhat practical mind ourselves, however, we fear the idealists are in for something of a shock.



Let us freely admit at the outset, every contention of the idealist. We freely and gladly, even proudly, admit that the basic teachings of Freemasonry, if made effective, would make impossible the horrors and unspeakable sufferings of war.

A philosophy which teaches the Fatherhood of God and the Brotherhood of Man is entirely repugnant to one which counsels the maiming and killing of men, women, and children, the destruction of property and the general ruin of people. The two schools of thought can, in no way, be made to synchronize. If one prevails, the other cannot exist; if the second is observed, the first cannot endure. Each is foreign to the nature of the other. They are as unrelated as oil and water, as sin and righteousness, or as war and peace.

With all these facts granted, we are still compelled to answer the subject of our text in the negative, basing our conviction on past history, the inherent frail-

ties of human nature and the world conditions as they exist today.

As Masons, we are all naturally proud of the standing and universality of the organization. Yet the fact remains that today Freemasonry is in exceeding ill-repute in practically every country of the world, except the United States, Great Britain and the Scandinavian countries. In some countries—notably Italy, Germany and Portugal—it has been virtually wiped out. In many others it is regarded with great suspicion, if not aversion, while in still others it is barely tolerated and has no particular standing or influence. This condition alone prevents any consideration of the institution as a guardian of the peace of the world, for in those countries where its beneficent influences are most needed, it is the weakest in standing and influence.

All the above, of course, are conditions that may correct themselves within an appreciable time, and so may not be a strong argument in this discussion. The other two contentions cannot be so easily dismissed.

Past history shows that in times of national crisis—even though it be a man-made crisis, as most have been—the judgment of a people becomes distorted, its mental vision befogged and its sense of right and wrong obscured. Hence, the teachings of more sober days and the ordinary courses of conduct are violently upset and go disregarded. Calm judgment is seldom exercised.

When one's sense of local or national pride is injured, one rarely argues the ethics or morals of the situation. Action is instinctive and sudden, and is usually violent.

When it is considered that as a civilization we are but 6,000 or 8,000 years from the cave period, it is small wonder that sudden action is our immediate reaction to danger or fear. In another 6,000 or 8,000 years—or 600,000—mankind may have advanced beyond that instinctive re-action stage to a somewhat more stabilized mentality. Until then, we will probably continue to preach peace and to practice war.

HAS INFLUENCE IF EXERTED

By JOS. E. MORCOMBE,

Editor *Masonic World*, San Francisco, California

"CAN Freemasonry Exercise an Influence for Peace," This our question can be answered by submission of the proposition that every great forward movement, in the whole history of the race, has started with



the convictions and earnest efforts of a group or a mere minority. Great reforms do not, like Jonah's gourd, spring up over-night, to exert a compelling force upon the thought and action of the masses or the nations. Humanity in the mass is always static, accepting the ills or inadequacies of life as things predestined or inescapable, until there arises a man or group of men having faith and vision,

who can stir their dull fellows to the work of betterment. To the mind of this writer the cause for a very seri-

ous decline of Masonic influence in the United States is attributable to the fact that in a time demanding the best and utmost from every individual and institution, our great fraternity has given little sign of recognizing a crisis nor made any attempt to awaken the concern or arouse the energies of its adherents to take part in the discussions and the decisions that must be reached.

The Masons of America are shamed in this matter by our brothers of Europe. With numbers that are but trivial in comparison with our own, they are laboring devotedly and with high intelligence to spread the gospel of peace and accord, even with their own nations moving uncertainly upon the very brink of war. These Masons, many of them regarded as beyond the pale by some of our self-righteous authorities, are by tongue and pen, opposing the deadly propaganda that spreads international fear and hatred. Some of them have been branded as traitors by the chauvinistic elements at home as traitors to the narrow nationalism that would bar out the nobler conception of a harmonious and cooperating humanity.

Let us be specific, giving an instance to bear out the statement just made. Before the advent of Hitlerism and the critical condition that followed his appearance, French Masonry presented to its own government an elaborate plan to promote lasting peace between the two nations so lately in conflict. Such plan would have rectified some of the glaring mistakes of the Versailles treaty, would have restored the Rhine-

land, and relieved a proud but humiliated nation from the forced confession of sole responsibility for the world war. This would have been then received by the suffering Germans as a heaven-sent boon; their response would have been immediate and full-souled. The French government of the time, holding the hegemony of Europe, rejected the proposal with scorn, and condemned the proposers as traitors. Hitler came, promising salvation by force. The Germans took all, and more, than was of the Masonic plan. The nation, again conscious of its strength, planned for future encroachments upon its neighbors. That which as a free gift would have been for healing and accord, when taken in this manner proved but an incentive to new troubles, and has since imperiled the relationships of a continent.

American Freemasonry, with a knowledge of what has been accomplished here in the past by slim minorities, should recognize a duty, and a mission worthy of its best thought and most earnest effort. Much that we now deplore or view with alarm has been forced upon the nation by interested groups that have substituted noise and bluff for reason. If Masonry should move for international peace—not a weak pacifism, but a peace based upon justice and righteousness—it would draw to it the intelligence and the best spirits of the nation. Are we to believe the Craft without influence in such cause? Then others are likely to reach conclusion that our Masonry is without meaning or purpose—a thing altogether of false pretenses.

SOME ENGLISH SURNAMES

By R. W. Bro. J. H. BURNET, Dist G. M., Wellington, E. C.

Surnames, family names as we know them, were first brought to Britain by the Romans in the occupation of Britain, but the cognomen of the Roman invaders was certainly never adopted by the Britons, notwithstanding their close contact of four centuries. The strange thing is that some of these Roman family names have filtered through the silent centuries whose history is practically forgotten. The possibility of their reintroduction after the Dark Ages is remote. Such names as Cornelius, Pownall, Savil, Wall, Port, Street, and Camp are surely Roman. The Savils were a Roman family who had the right to coin money during the Roman occupation of Britain, their coins struck in England marked "S.A.V." are spread over quite a long period.

The survival of these names today may strengthen the growing belief that the Romans were not swept out of the country entirely early in the fifth century as popularly supposed. We have evidence that the garrison of Hadrian's Wall (the IX Legion) was exterminated in the Lowlands of Scotland, that York (Eboracum) was sacked and the inhabitants slaughtered. There is no evidence that all the large well-fortified towns, such as London, Old Sarum, Chester, and perhaps others did not successfully hold out. The wild, savage hordes from the north undoubtedly swept the open country and the defenceless smaller towns, ruth-

lessly destroying, burning and slaughtering, but we are told by tradition that London survived and kept out the barbarians, as five hundred years later they did the Danes. It is reasonable to believe that wherever you find a Roman place name survive, there the community was sufficiently strong to hold its own and live, while well-known Roman centres such as Eboracum, once the Roman capital of England, which have lost their original Latin names, were wiped out.

If this be admitted, it is a certainty that a considerable strain of Roman blood comes down to us today, and that we owe the survival of these Roman surnames to the protection of these old towns that continued.

English family names were principally adopted from the place names of residence of owner, his trade or profession, some distinguishing physical peculiarity, or the country or town from which he was an immigrant. This especially applies to the Norman French, and the peoples from the low countries driven to Britain by religious persecution mainly. Sometimes a surname is derived from a nickname.

You will find amongst our surnames a roll-call of the old Passion plays and officials of the ancient trade guilds of the Middle Ages. In fact, anything and everything was good enough for a surname when the great demand came with the advent of the Norman rule.

Curiously enough, relationships have formed surnames. Neames signifies uncle and Neaves is nephew. Eames is A.S., a maternal uncle. Cousins and Brothers and Freres we have many, but these latter may have been friars who quitted their convent. Beaufrere became Buffer, its equivalent is Fairbrother. Mauf is Old English for brother-in-law. The modern Whatmough means Wats brother-in-law.

The Britons all through the Dark Ages persisted in the Neolithic plan of personal names, which was precisely that of the Maori of our time. There was the tribal name, and a name for the individual which was not of necessity passed on. Later the Christian missionary introduced Christian names from the New Testament. This lack of family names obtained practically down to our times in Wales, where I have seen described in documents—Evan ap Rees, ap Jones, etc., etc., which means John the son of Rees the son of Jones. Sometimes as many as half a dozen in a string. This is too cumbersome to serve modern civilisation. It is recorded that Edward I made a strenuous effort to improve matters, and that at a meeting at Carnarvon strongly urged the Welsh people to adopt the English fashion and take the names of their properties for surnames. This idea still obtains in Scotland where many families are known by the names of their estates. This is especially sanctioned by Scots law, an Act of Parliament in 1672 making it legal, the real family names being seldom used locally. The Welsh, however, refused to take good advice and abstained from adopting a better system for centuries after, when the English practice was taken up gradually, only commencing at the reign of Henry VIII, when some of the principal landowners adopted regular surnames.

It is interesting to note how strangely some of these name get contorted, thus—ap Even becomes Bevan—or in English Johnson Parry is ap Harris and Powell ap Howell. Some of them are clipped, so Wallace becomes Walsh or Welsh and Willis. Stacy is the Norman Eustace. Just here we might consider, before we come to the general acceptance of family names, the contributions we receive from the smaller streams of invading population. The Vikings give us quite a large number of nicknames, such as Harold (fairhair), Sigred (proud), Gamel (old), etc. The Jews give us an unexpected number, and they date back to the end of the eleventh century.

Then we have the slurring, or easing down of long, or uneuphonious names that continue down to to-day. Lascelles—pronounced Lassells, Mainwaring is Manner, Leveson-Gower is Lewson-Gore, Majoribanks becomes Marchbanks, Cholmondesley becomes Chumley. Other names become obsolete, and disappear because, perhaps, they are uncouth or the meaning of the word changes, or owing to advancement in culture become unbearable—such names as Bastard, etc.

Hundreds of names have a termination expressive of sonship or descent from. In Old Northumbria the Wilsons, Thompsons, Johnstons, etc., are most surely of Norse ancestry. "Fitz" (Norman), "Mac" (Celtic), convey exactly the same meaning, but the termination "ing" (Old Saxon) or the prefix "O" of the Irish generally indicate an ancestor more remote than the immediate father.

William the Norman, popularly known as William the Bastard, was very friendly with the Jews, and they settled in the larger towns of England during his reign. They were swallowed up later, helped largely by bitter persecution. They gave us such names as Cowan (Cohen), Nathan, David, Jacobs, Abram, and others. Some of these families trace their ancestry back for many centuries and justly call themselves English. Many Jews, of course, will dispute this, but nevertheless they forgot their old customs and religion and became English of the English. We borrow few old family names from Germany, perhaps because Germany was the last of European countries to possess them herself. Saxon names are common. Noak (Attenoak), Nash (Attenash), Hurst or Hirst (a forest). Probably half our names are Saxon.

With the coming of the Norman we have for the first time a system of surnames. He had commenced to use them before he crossed the Channel. They were encouraged by Government, and called surnames because they were written over the Christian name. Not always spelled with a capital letter, some few English families still use the old style of two small letters instead of a capital letter, such as ffarington, ffrench, etc. The nobility first set the example, but it was not before the fourteenth century that the whole English population became possessed of stabilised family names, which in time came to be regarded with pride, so much so that most families are most particular even to the spelling of the name. You have to be most careful not to spell Smith with a "y" if its possessors from time immemorial have spelled it with an "i". Such little slips easily may give offence.

The great quarry for family names are the place names of Britain, which are often immensely older than the families using them. Every city, town, village, the old homesteads, halls, streams, and hills, the towns and place names of Normandy right round to Belgium, everywhere from whence a Norman soldier originated. Some of the latter got queerly twisted. Who would suspect the not uncommon name of Death being D'Ath? Then we have D'Arcy, and Bethune with the old pronunciation Beathon. With this contingent we get such names as Curzon (Stumpy), Vavasour (sometime the humble vassal of vassals), Foljambe, Pettygreave, Chumley. All the old trades and professions are laid under contribution. We have the Taylor, the Chandler, the Baker, the Butcher, the Herdman, the Stewart, Calvert, Shepherd, Stoddart, and the Marchant. Our surnames are the only reminders of some occupations long extinct. Chaucer (hosier), Nasmyth (knife maker), Poynter (pin maker), Poyser (scalemaker), Hillyer, Hailman, and Thacker (thatcher), Mather and Messer remind us of the days of the sickle and scythe. The maker of the bow was the Bower or Bowyer, the Arrowsmith, Fletcher, and Horner were the specialists who made the arrow. The Arbalastor (cross-bow-man) gives us such names as Allabaster, Bolestor, and Bannister. The cross-bow-maker is a Boulter, or Bolt for short. Lorimer made bridles, Homer helmets, and Armour the coat of mail. Ostler and Runciman looked after the horses, while Ark-

wright and the Wainwright made the old chests and drays still plentiful in the old farm houses in the Motherland.

Physical peculiarities are not despised, so we have Crookshanks, Barebones, Armstrong, Black, White, Brown, and Red (Reid and Reed), Mour (Big), Begg (Little), King, Duke, Earl, Pope, Bishop, Priest, Sheriff, Purser. No source is overlooked in order to make up the 40,000 family names that constitute the Empire's folk.

Now, during the whole of the period in which family names were being adopted, Masonry flourished, was vigorous down to the beginning of the Reformation. The Reformers were no friends to the Craft, and the Order fell back until the revival at the beginning of the 18th century. But during the whole of the period our family names were being fixed, Masonry was a power in the land, so I think we may confidently look for surnames derived from the lodge room, some of them, I think, beyond dispute, such names as Lewis, B . . . , J . . . , etc. Others are at least debatable, say, McMaster, Warden, Lodge, and very many others. These are sufficient to mention in a paper for discussion.

It may be contended that early Christian missionaries, who first appear in Britain about A.D. 180, introduced Biblical names, for Christian names so far back as Roman times were freely used by the missionaries, but these appear to have been borrowed only from the New Testament. Just as now, our own missionaries of today, when they want a name for the converted cannibal heathen, invariably borrow from the New Testament.

Again the Cromwellian Puritans developed a craze for curious and uncommon names from the Old Testament for Christian names, and carried their habit with them to the Eastern States of America, such names as H . . . , B . . . , etc. They are quite usual to this day, but they have never been anything else but Christian names, the surnames having already been provided centuries before. In England the practice died out with the passing of the Commonwealth.

To prove that surnames were borrowed from our Order will certainly strengthen our of necessity very scanty records of the 11th to 14th centuries, at which time the brethren were strongly enjoined to put nothing in writing.

A ROYAL VIEW OF FREEMASONRY

Strange indeed are the ideas which seem to prevail in Europe regarding the organization, objectives and power of the Masonic order. An example is found in a book published about ten years ago, written by the Infanta Eulalia of Spain, an aunt of ex-King Alfonso XIII of that country, under the title, *Courts and Countries After the War*. We quote as follows:

"I have alluded to Venizelos and Sir Basil Zaharoff as the accredited agents of the unseen force which dominates modern Europe. I will go still further and state unhesitatingly that this force—otherwise Freemasonry

is the most powerful in the world, and, with the exceptions of the Kings of Belgium and Spain, no royal ruler who is not a Mason has been permitted to retain

In judging the etymology of names, too much caution cannot be exercised; it is very easy to make a mistake. There are several old inns in the Old Country known as the "Goat and Compasses," most Craftsmen think this has something to do with Masonry, but this is certainly not so. It was originally the old Puritan slogan "God encompasseth us"; others I know are just as likely to be misleading.

While almost every office, pass word, and even the furnishings of the lodge room have supplied surnames for the English people, there are two today most important offices that have not served that useful purpose—the secretary and the treasurer. The reason is that both words are very modern—they came into use after everybody had been supplied. The first mention of the word secretary used in England is the secretary of Henry VII. The word is borrowed from the French—he was the official who wrote the King's secret letters, the modern confidential clerk better expresses the meaning. The old occupations of scribe and clerk have fallen upon evil days. The former has gone quite out of use and we are only reminded of its existence by the surname of the very remote ancestor who engrossed the very beautiful MSS. in the Middle Ages before printing came in; the clerk has also declined considerably from his former high estate.

The duties of our present secretary in the olden times were not nearly so extensive, and such as these were, they were performed by the Wardens and the Tyler, especially the Tyler; he delivered the summons and looked after the little catering required. Treasurer, too, is a very modern word in its present sense, and cannot therefore be expected to furnish a family name.

The English language has been enriched by phrases as well as words borrowed from Masonry. The Order has no reason to be ashamed of these contributions to our language—they all express the highest standard of morality and ethics. For instance, he is a "past master" in the art (used as far back as Shakespeare's time) means that he knows his work or art perfectly. It is a "square" deal conveys the idea of perfect honesty. The term "on the level," very often used in the United States to express the same meaning, is from the lodge room. There are others also. We ought to feel complimented that they come to us for such expressions.—*The Freemason*.

his throne. Freemasonry is naturally in direct opposition to the teachings of the Church of Rome, but it is more powerful than any Church, and its 'serious' members absolutely differ in appearances from the majority of men; they possess a certain 'inner' look, undecipherable but there!

"Freemasonry in England is more or less of a brotherhood; in Europe it is a forceful activity, and it has become much more active since the War. Its agents are everywhere! it can make or unmake nations, immense funds are at its disposal, and it controls countless agents; its single-heartedness aims at the abolition of corruption, the purity of its teachings makes it the

sworn foe to degeneracy, in short, it is as the fire which purifies and—destroys.

"If the Church of Rome would act in unison with the Freemasons, such a Union would be productive of ideal results, but, alas, the liberty of conscience advocated by the ethics of Freemasonry is not permitted by the mediaeval institution of Catholicism!"

There are statements made above which we wish might be true, others which could never be true, few indeed are true. Her Royal Highness's opinions about the Order seem surprisingly favorable, coming as they do from a member of the most Catholic royal family in Europe. Yet at the conclusion of her book she reverts to the subject in a more sinister fashion, this time without directly naming Masonry. She says:

"The question of race and religion constitutes the great cause of division in Europe today, a question which occupies the minds of politicians and that 'secret force' which destroys thrones and countries at will . . . The 'unseen hand' governs destinies, and today it is working with greater force and greater secrecy. The powers that direct its energies are masters of organization, and none know better how to prepare the rise and fall of their friends and enemies.

EDUCATIONAL WORK OF THE IOWA CRAFT

By J. HUGO TATSCH, P.M.

Masonry and education are synonymous words in the state of Iowa. The desire for "Light—more Light," implanted in the heart of every Mason, found early expression in Iowa in Berryman Jennings, who was the territory's first school teacher, and later the first Grand Treasurer of California and the first Grand Master of Oregon. Not only did the early pioneers establish primary schools but they also had the foresight to plan higher educational institutions for the commonwealth they beheld in their prophetic visions of the future. The first school established at Iowa city in 1842 was the foundation of what is now the State University of Iowa. Iowa Masons as did their brethren elsewhere, also established Masonic schools, and supported them until public funds were available. The contribution of Freemasonry to public education in the United States still awaits the attention of a competent historian.

The educational work of Iowa Freemasonry is threefold in its aspects. Basically, the ritual and lectures are developed to a high state of proficiency by a Board of Custodians and several hundred District Lecturers; but this work is only the foundation for the superstructure, in which other educational activities and charitable undertakings are carried on. The institution which has given Iowa Freemasonry universal recognition is the Iowa Masonic Library at Cedar Rapids, founded simultaneously with the Grand Lodge in 1844.

The Library is supported by annual appropriations from the Grand Lodge of Iowa. By gift and purchase, it has collected more than 40,000 volumes on Masonic and allied topics. It contains the largest collection of foreign language literature to be found in any Ameri-

"The most interesting feature of any European event of importance is that which remains undiscovered, but which is well known to be connected with the Brotherhood. It is easy to name a person considered responsible for the faults of the past, but of what avail is this? The only remedy is to kill the beast that walks in darkness, and not to wait until he has effected his purpose. But no one appears to be sufficiently brave to point out the danger, or to denounce its leaders."

Very likely the Infanta wrote down only what she had heard from others and believed to be true. Yet there must be a malignant common source for the baseless lies and vile aspersions which are being told about Masonry all over Continental Europe, and even in America.

When we consider the heartless persecutions to which Masons have been subjected within recent years in Italy, and the violent and vengeful fate wreaked upon so many in Spain for no reason other than that they were Masons, we are assured that this unscrupulous and conscienceless band of villainous conspirators have innocent blood on their hands which no lustrations can ever remove.—W. R., in *The New Age*.

can Masonic Library, of which the nucleus is the Robert Farmer Bower Library purchased in 1882 for \$4000. Its rare books furnish material for many special articles.

The Iowa Masonic Library, rich though it is in tradition, is not a mausoleum of little-used books. The brethren responsible for its affairs are not, and never have been, content to accumulate books for their appeal to the eye of casual visitors. The keynote of the institution is service. Its books are distributed throughout the state of Iowa and to Jurisdictions and brethren elsewhere. All of the manifold duties are under the direction of a Librarian and two assistants who are aided in their work by a staff of five, each skilled in some particular service of the institution.

What is this service? First of all, it embraces the acquisition, by donation or purchase, of books and other material suited to the needs of a Masonic library. Close contact is maintained with American, British and Continental antiquarian booksellers, who recognize the purchasing power of the Library by submitting special lists promptly of anything appealing to its directing head.

The Iowa Masonic Library was the first Masonic Library to install "traveling libraries." Each one of the 558 constituent lodges of the Jurisdiction is entitled to receive an assortment of books for the use of its members. These boxes contain volumes selected by the Library in accordance with the previous requisitions of the lodge or the Library will send any books that may be especially requested. Revised lists of books are prepared during the summer months of each year, so that lodges resuming work in the fall may re-

ceive early consignments of the year's best Masonic books. Study clubs are encouraged and fostered, and to such the Library sends standard reference books, which may be retained for a season.

Needless to say, this service is not restricted to lodges. Individual brethren may also avail themselves of the volumes so diligently collected for the Craft. Questions which perplex the brethren are carefully answered, and literature sent, if required, in further elucidation.

Coupled with this service is a Clipping Bureau, comprising more than twenty thousand topics. The Library receives at least two numbers of the leading Masonic periodicals published. One copy is preserved for binding, while the second and others are clipped and topically filed. These clippings are extensively used by brethren in the preparation of articles and talks, and to such an extent has this become known, that clippings are sent not only to American Masons, but also to lodges and brethren abroad. Questions from brethren in foreign countries naturally relate to subjects of a distinctive American nature, and to the problems arising out of conditions appertaining solely to America.

The work of the Library is carried on in two large buildings maintained exclusively for Grand Lodge purposes. The main Library is housed in a brick structure erected in 1884 upon a plot of land donated by the Masons of Cedar Rapids. One floor is set aside for Masonic books, and periodicals, the second contains the Proceedings of all the American grand bodies, while an addition to the building, erected in 1913, holds the general collections, the foreign books and Proceedings, and the Iowa Collection of literature, relating to the history and development of the state.

The Annex, consisting of a large dwelling on an adjoining lot, contains books no so frequently referred to.

A large museum of Masonic items is also maintained. Here are to be found old Masonic aprons, diplomas, charters, summonses, engravings, pictures, medals, convention badges, chapter pennies, pottery, glassware, and related curios.

GRAND LODGE BULLETIN

The Grand Lodge of Iowa also publishes an illustrated 32-page Masonic journal. Launched as a quarterly in 1899, it was later changed to a bi-monthly, but since 1925 has appeared monthly. The periodical is sent free upon request to all Masons who are members of Iowa lodges, and is circulated as an exchange among Craft periodicals throughout the world. Public libraries and other educational institutions may also obtain it without cost. The Bulletin contains articles on Masonic history, symbolism and other related topics, and also has departments in which the activities of the library and of the Masons throughout the state are reported. Some of its contributors are men with international Masonic reputations.

Increasing interest by the Craft generally on matters of Masonic education brought about the appointment of a Committee on Masonic Research in 1914. One of its first acts was to offer four prizes, totaling one hundred dollars, for a paper on specified topics; but its greatest work for the fraternity was the en-

couragement given to the founding of the National Masonic Research Society, and the publication of its official journal, *The Builder*. The society became defunct in 1930, after it had passed to private control.

This committee was instrumental in establishing study clubs in Iowa lodges, and continued until 1921, when the Masonic Service Committee, of more extended scope and power, was appointed to aid in the educational work of the Grand Lodge.

This committee maintains its office in the Iowa Masonic Library, and receives the entire attention of Frank S. Moses, P. G. M., as executive secretary. A large corps of speakers has been organized, who address lodges throughout the jurisdiction. Such gatherings of lodges, usually termed "Masonic Fellowship Meetings," are attended in large numbers by the brethren of the various districts, and have been a most potent factor in informing the Craft on subjects of vital interest. Many of the addresses are illustrated by stereopticon slides and motion picture films, displayed by means of equipment purchased by the grand lodge for this purpose.

This, briefly, is the story of the educational work carried on by the Craft in Iowa. Its recital would not be complete without an account of the men who have contributed so largely to its establishment and successful accomplishment. The honor of establishing the work is universally conceded to Theodore Sutton Parvin, secretary to the first territorial governor of Iowa in 1938. Upon the formation of the grand lodge in 1844, he was elected grand secretary, and with the exception of the year when he was honored by election as grand master, he served continuously in that office until his death in 1901. His son, Newton Ray Parvin, who entered his father's office in 1872, became deputy grand secretary in 1877, and in 1901 succeeded his father as grand secretary. The death of Newton R. Parvin on January 16, 1925, marked the end of 110 years of service by father and son to the Grand Lodge of Iowa, a record which is surely unequaled anywhere.

Charles Clyde Hunt, grand secretary and librarian, heads the present staff. He succeeded Brother Newton R. Parvin in 1925. Brother Hunt was one of the government's witnesses in the Thomson-McBain Masonic fraud case of 1922, being called as an authority on Masonic jurisprudence. He is the author of hundreds of Masonic articles and of "Some Thoughts on Masonic Symbolism," a collection of scholarly papers in book form on Masonic symbols of general interest to Freemasons. He collaborated in a compendious history of the Cryptic Rite, recently published in two volumes.

The assistant librarian, Miss Lavinia Steele, came to the library in 1925 and began work on a completely revised catalog of the library. Funds have been appropriated for its publication, and the volume will also serve as a memorial to Newton R. Parvin. Miss Steele is one of several lady librarians in the Masonic field, and represents the corps of women who have brought modern and scientific methods to the leading Masonic libraries of the United States.

A clerical staff engaged in routine duties carry on

their work under the direction of the librarian and his assistant.

Speaking from my own vantage point as a member of the Iowa library staff from 1925 to 1929, I can truthfully say that the Iowa Masonic Library is the best equipped and conducted Masonic library in the United States. It has set an example for emulation that is difficult to equal, chiefly because of the foresight of its founders and the generous support that

Iowa Masons have always granted to the institution. There is no question that in time the grand lodge libraries of New York and Massachusetts will attain a parity with the Iowa institution, for both of these libraries have treasures in rare books and documents much sought after by Craft scholars. Ample staffs are also provided, so that constructive and far reaching programs can be developed.



JOINS M. R. A.

The Grand Lodge of North Carolina has recently become a member of the Masonic Relief Association of the United States and Canada.

This association has been in existence for more than fifty years and has accomplished a great constructive work in disseminating Masonic information, aiding sojourning members of the Craft, and in exposing imposters—those who, under the claim of being members of the fraternity, solicit financial aid from genuine Masons, or in other ways seek to promote their own selfish ends by posing as Craft members.

SON INSTALLS FATHER

Occasionally a father installs his son as master of a Masonic lodge, but it is rare indeed when a son installs his father in this office.

This latter unique event was experienced by Frank Norris, who recently installed his father, Edmund Norris, master of Dormer Lodge No. 2222, Surrey, England.

COULEE DAM CRAFTSMAN

The Spade and Maul Club (Masonic) and the Agnes Gehrman Eastern Star Club, both at Mason City, Wash., the construction town of the Coulee Dam, gave a banquet the evening of April 29, 1937, in honor of Dr. Ralph E. Tiepe, grand master of the Grand Lodge of Washington.

The wall decorations were unique, and the hall was illuminated by two flood lights.

The menu was adorned by three insignias, the Square and Compasses, the Eastern Star emblem, and a granite disc the size of a half-dollar, which was cut with a diamond saw out of granite taken from the dam's bedrock, where and over which the Columbia River flowed for centuries.

Grand Master Tiepe spoke, followed by Carl G. Swanson, president of the

Spade and Maul Club. Then followed an interesting discourse and explanation of dam construction and a concise description and explanation of the entire subject.

Visiting Masons represented the following cities of the State of Washington, Seattle, Spokane, Wenatchee, Waverly, Yakima, Omak, Chelan, Hoquiam, Wilbur, Davenport, Coulee City, Almira, Hartline, Newport, Bellingham, and Tacoma; and from Portland, Oregon, and Juneau, Alaska. Members present also are affiliated in the following states: Idaho, California, Colorado, Alabama, Nevada, New Mexico, Kansas, Iowa, Wisconsin, Oregon, South Dakota, Wyoming, New York, and Utah. One member is affiliated in India and one visiting Mason from Prince Rupert, British Columbia.

Total attendance—330 Masons, of all ranks and ladies of the Eastern Star.

BORAH ON THE CONSTITUTION

Senator William E. Borah, of Idaho, speaking on the United States Constitution under the auspices of the Grand Lodge of the District of Columbia, at Washington, D. C., Thursday, September 16, will be heard from 10:00 to 10:45 p. m., EDT, over the blue network of the National Broadcasting Company.

The address by Senator Borah will be delivered in Constitution Hall before hundreds, including grand masters of lodges of the thirteen original States, on the eve of Constitution Day.

ENTERTAIN 2,000 CHILDREN

For the past 15 years, Rameses Temple, A.A.O.N.M.S., of Toronto, Canada, has entertained large numbers of underprivileged children on an outing expedition of some sort, as an annual event. This year the Temple will take about 2,000 such children to the Canadian National Exposition at Toronto on August 30.

As is the custom on these excursions, the children will be picked up by members of the Shrine in their cars at given points and taken to the place of entertainment. This year the playground in the exhibition area will be the destination. There, in groups of 30 or 40, while holding on to a rope, at each end of which will be a Shriner, they will be taken over the "hot sands" to the Midway, where they will enter and be royally entertained at the courtesy of the exhibition.

Afterwards, they will be returned to the playground in the manner in which they came. A bountiful dinner will be served to the children "picnic style." After they have rested or played, they will be taken, rope fashion, to the center of the grandstand, where in reserved seats they will enjoy a show.

When they have partaken of supper at the playgrounds, the automobiles will gather them up about 5:00 p. m., and take them home, as the editor of the *Masonic Sun* states, "tired but satisfied."

The Potentate, Dr. William A. Porter, will have charge of the outing.

CHINESE SITUATION CLEARING

At a meeting held July 22, the Grand Lodge of Scotland reported the draft of a proposed agreement by the advisory council for China between the Grand Lodges of England, Ireland, Scotland, Massachusetts, and the Grand Lodge of the Philippine Islands. It was reported that the agreement had been signed by the grand master of the Grand Lodge of the Philippine Islands, with the expectation that his act would be confirmed at the next annual meeting of that grand lodge. The other grand lodges having approved, the grand committee recommended that relations of amity between the Grand Lodge of Scotland and the Grand Lodge of the Philippine Islands, suspended some time ago, be

restored so soon as the latter grand lodge confirms the agreement.

The adjustment of the differences between these grand lodges and the Grand Lodge of the Philippine Islands regarding Masonic affairs in China, which was the occasion for the break in fraternal relations, will be generally welcomed. It is hoped that in Masonic if not in international circles, peace and harmony will prevail in China.

MASON, 104, DIES

Charles Joseph Coyle, who claimed to be over 104 years of age, died at his home in Fort Lauderdale, Fla., August 12, 1937.

Credited with being the oldest living Mason in the United States and a Knight Templar for many years, Mr. Coyle was accorded special mention at the recent Grand Encampment of Knights Templar, held at Miami, Fla.

He was born in Manchester, England, and came to this country as a young man. Serving in the Union Army of the Civil War, he later worked as a newspaper reporter, and was a co-founder of the Chicago *Daily News*.

Settling in Florida many years ago, he became a pioneer farmer near the Everglades, retiring in 1927.

\$14,000 WILLED AS GIFTS

Gifts totalling \$14,000, mostly for Masonic charities, and a bequest of \$6,500 to seven employees of the Rumford, R. I., Chemical Works, were contained in the will of Alexander M. Clute, of 903 South Street, Roslindale, Mass., filed with Registrar of Probate Arthur W. Sullivan. The will disposed of \$150,000 in personal property and \$6,500 in real estate.

Charitable gifts were: To the masters and wardens of the Grand Lodge of Massachusetts for Christmas presents at the Masonic Home in Charlton, \$5,000; Prospect Lodge, A. F. & A. M., \$1,000; Shrine Hospital, Springfield, \$2,000; Boston Commandery, Knights Templar relief fund \$1,000; Keystone chapter, Order of Eastern Star, for entertainment, \$3,000.

OPEN AIR CEREMONIAL

Hillah Temple, A.A.O.N.M.S., of Ashland, Oregon, recently held an open-air ceremonial session, staged in a beautiful setting of oaks and pines on the banks of the Rogue River, 10 miles from Medford.

Some features of the spectacular ceremonies of the Shrine lend themselves to out-of-doors surroundings, and this fact has been occasionally taken advantage of to stage these events in very unusual places. California Temples have more than once made a caravan journey across the desert to Arizona so that they might hold their colorful

ceremonies on the rim of the Grand Canyon. A temple in North Dakota once used the Badlands of the Little Missouri, where Theodore Roosevelt had his cattle ranch, as a setting for an open-air gathering. But perhaps the oddest place of all those which have been utilized for such a purpose was that selected when the Panama Canal was in process of construction, and a Shrine Ceremonial was held in one of the great locks, which had been completed but not yet filled with water.

OLD ENGLISH MASONS

Charles H. Canning, 81 years old, and only surviving charter member of Royal Victorian Jubilee Lodge No. 2184, England, of which he was the master in 1890, was elected its master recently. He was also treasurer of his lodge continuously for 44 years.

Another old English Mason, and one who has been active in the civic affairs of Coventry for more than a half century, is Colonel W. F. Wyley, age 85 years. Colonel Wyley is provincial grand master of the Grand Lodge of Warwickshire.

NATIONAL SOJOURNERS' CONVENTION

National Sojourners closed their Seventeenth Annual Convention at Newport, R. I., June 26, 1937, with an attendance of over 300.

Newly elected officers for the year include Brig. Gen. Robert S. Abernethy, president; vice-presidents, Rear Admiral Yancey S. Williams, Major William Moseley Brown, and Major General C. H. Lyman, U.S.M.C. Other officers were re-elected. Major George F. Unmacht was re-elected secretary for the fifteenth time. Newly elected members on the Committee of Thirty-three include Rear Admiral Clark Woodward, Maj. Edwin C. Mead, Lt. Com. Stanley M. Mathes, Lt. Col. Neil E. Bailey, and Com. Micajah Boland.

Detroit was awarded the eighteenth annual convention in 1938, and it was stated that there is a strong likelihood that San Francisco will be favored in 1939.

Important resolutions endorsing an adequate national defense were adopted.

Claude Allen, Grand Master of Masons of Massachusetts, and Frederick Barrows, Deputy Grand Master of Rhode Island, delivered the principal addresses welcoming sojourners into their respective jurisdictions.

The principal objectives of sojourners have to do with patriotism and Americanism, and the members are as one in supporting the needs of adequate defense. With no thought of militarism as a body, their members, many of whom have seen the actual horrors

of war, "stand for peace with honor; obedience to lawfully constituted authority, and equal responsibility of all citizens in maintaining our national security, both in war and peace."

The address of the newly elected president is San Francisco, Port of Embarkation, Ft. Mason, Cal., and the address of the secretary is P. O. Box 1822, Pittsburgh, Pa.

100TH ANNIVERSARY

Clinton Lodge No. 47, of Massillon, Ohio, celebrated its 100th anniversary on June 22, 1937. It had a membership of 720 in the last grand lodge report, a gain of 62 over the preceding year.

Canton Lodge No. 60, of Canton, Ohio, was the first lodge in that state to celebrate its centenary, which took place in 1921.

SCOTTISH TEMPLE PLANNED

A Masonic Temple, which promises to be one of the architectural features of Glasgow, Scotland, is to be built at a contemplated cost of £100,000. Plans have been made to commence the structure, it is stated, in 1939.

ANOTHER GERMAN BAN

A recent A. P. dispatch from Munich states that by decree on the chief Nazi judiciary there, all Germans who are Rotarians must give up their membership in that organization or be subjected to severe penalties.

The official explanation is that many Jews and Freemasons belonging to dissolved lodges had lately joined Rotary clubs where they could propagate ideas which Nazism refuses to tolerate.

"No one in a leading position in the Reich," it goes on to say, "can be a member of an internationally controlled body."

This is not the first time the naive Nazis have accused Freemasons of being internationally controlled.

ROYAL AND SELECT MASTERS

The Grand Council of North Carolina, Royal and Select Masters, held their third annual summer assembly and Cryptic outing in the Great Smoky Mountains National Park on July 5, 6, and 7, 1937.

A special feature, said to be unique when mementoes from 30 grand councils of the United States and Canada and from two subordinate councils were placed in a hermetically sealed copper box, locked in a walnut chest, and buried six feet in the earth, in an air-tight cemented vault at the Black Camp Gap entrance of the Great Smoky Mountains National Park, near Waynesville, N. C., on the afternoon of July 5.

This solemn ceremony of consecra-

tion was witnessed by 326 persons, and was in charge of T. Troy Wyche, past grand master, assisted by Dr. M. Saliba, grand master, and the heads of all the Masonic bodies of North Carolina: Watson N. Sherrod, grand master; E. W. Timerlake, grand high priest; Howard G. Etheridge, grand commander; Thomas J. Harkins, sovereign grand inspector general of Scottish Rite, and four visiting grand masters of grand councils, Dr. Bruce Stuart, of Oregon; Fred G. Wright, of Minnesota; Earl V. Carter, of Ohio, and J. Clarence McMullen, of Pennsylvania.

The deposit thus consecrated and buried is to remain unmolested until the year 1972, at which time another ceremony will likely be held in connection therewith.

"ROVING PROFESSOR"

Dr. Roscoe Pound, authority on Freemasonry and Civil War military history, recently retired as dean of the Harvard Law School, after holding that position for 21 years, and has been appointed by President James B. Conant, of the University as a "roving professor," which, it is explained, means that Dr. Pound's future activities will not be confined to any one department at the University.

Thomas W. Lamont, Harvard graduate, had endowed the University with \$500,000 to establish a roving professorship, and others may be established later from the \$5,500,000 endowment Harvard received at its tercentenary. Dr. Pound's successor as head of the Law School will be his one-time student, James M. Landis, former U. S. Securities and Exchange Commissioner.

NATIONAL FEDERATED CRAFT

The National Federated Craft, an organization composed of federal employees who are members of the Masonic fraternity, will hold its eighth annual meeting in Louisville, Ky., September 2, 3, and 4, 1937, having at its last year's session been invited to that city by Craft No. 9, of Louisville.

The object of the National Federated Craft is given as follows.

"Recognizing first, and at all times paying full allegiance and loyalty to the grand lodges of the United States, we purpose to use every effort to put into activity, through our Craft, and in our various walks of life as individuals, the basic principles of our beloved fraternity."

ATTENDS BANK SERVICE

Upon invitation of Past Master John M. Yost, cashier of the First National Bank of Louisville, Ky., Grand Master Innes B. Ross, accompanied by Grand Secretary A. E. Or-

ton, Past Master J. S. Cline, and Mr. E. D. Swimme, editor of the *Masonic Home Journal*, on June 19, 1937, attended the "employee's service" in the bank. This is a regular routine custom of the bank, and precedes its opening for business. The service consists of the singing of hymns with organ accompaniment and the reading of Scriptural passages.

It is significant to note the following verse from Deuteronomy which was read: "The Lord shall open unto thee His good treasure, the heavens to give thee rain unto thy land in His season, and to bless all the work of His hand; and thou shalt lend unto many nations, and thou shalt not borrow."

THE FORTIETH

TRIENNIAL, K. T.

The fortieth Triennial Conclave of the Grand Encampment, Knights Templar, U. S. A., closed July 23, 1937, at Miami, Fla., adding one more brilliant chapter to colorful Templar history.

Beginning July 17, with the arrival of Most Eminent Grand Master Andrew Davison Agnew and his Grand Encampment officers, the Triennial was officially opened. Knights from every state in the Union and our territorial possessions were present to engage in the fast-moving, kaleidoscopic series of events, both business and recreational, which characterize grand templar encampments.

"Templar City," a large building owned by Henry Ford, centrally located in a city block, and especially arranged for the ceremonies, was headquarters for the various state groups. A structure of rare beauty and convenience, booths surrounded a huge open garden court with palms, tropical plants and flowers. At night, Templar City was artistically flood-lighted.

Sessions of the grand encampment opened at 1:00 p. m., Tuesday, July 20th, and at 7:00 o'clock that evening, the impressive Triennial parade began the march down Biscayne Boulevard. In this parade thousands of Knights, including 22 drill teams and bands, participated.

Special entertainment for visiting Templars and their families, included fishing excursions, golf, afternoon theater parties, shopping tours with hostess guides, fish dinners on Miami Beach, swimming parties, motor trips to points of interest, and a concert tea and reception for Mrs. Agnew, wife of the grand master.

An important feature of the triennial was the holding of divine service on Sunday night, July 18, in the beautiful palm-fringed and palm-studded Bayfront Park, which was attended by the knights and their ladies.

Sir Mark Norris, of Grand Rapids, Mich., succeeded Mr. Agnew as grand master. Other officers elected were as follows: Harry Pollard, of Lowell, Mass, deputy grand master; Charles N. Orr, of St. Paul, Minn., grand generalissimo; John T. Rice, of El Paso, Texas, grand captain general; Robert B. Gaylord, of San Francisco, Cal., grand senior warden, and C. Bryon Lear, of Ridgewood, N. J., grand junior warden.

The basic American principles of government were stressed during a business session of the triennial on July 22, at which the assembled Templars adopted resolutions denouncing communism. The resolutions were adopted following a comprehensive address on the aims and purposes of that movement by Grand Master Agnew, and a stirring address by Chalmers Lowell Pancoast, Grand Commander, K. T., of New York State. In the course of his remarks, Mr. Pancoast declared that the United States Flag "is a sacred emblem to all knights templar and Masons, who are pledged to support its lofty implications."

C. J. Coyle, of Ft. Lauderdale, Fla., probably the oldest Knight Templar in the world (he will be 104 this coming October), was extended the fraternal good wishes of his brother knights in convention assembled. Simon of Cyrene Commandery, K. T., of which Harry R. Thompson is eminent commander, was the host unit to America's Templary.

PROMINENT KENTUCKIAN DIES

George Allison Holland, attorney and Mason of Kentucky, passed away at his home in Lexington, July 12, 1937.

Born at Sulphur, Henry County, Ky., September 8, 1868, he finished his academic education at Eminence College, and later graduated from the law department of Louisville University. Mr. Holland was trained in newspaper work by his father, and for two or three years, was with the old *Louisville Courier-Journal*. He entered the practice of law at Chattanooga, Tenn., where he also served as a member of the board of aldermen. However, in 1895, he opened a law office in Eminence, and later in Lexington. He served in the general assembly of Kentucky in 1900-1904, one term of which he was speaker of the house.

He became a Master Mason in Eminence Lodge No. 232 in 1896, and two years later, served that lodge as master.

Taking an active part in the Craft, Mr. Holland was a Templar Mason, serving as commander of Webb Commandery No. 1, Lexington, 1919-20. In

1918, he became a thirty-second degree member of the Grand Consistory, Kentucky, A.A.S.R., Louisville, and in 1921, was made a K.C.C.H. In Royal Arch Masonry, he was elected grand high priest of the Grand Chapter of Kentucky, and was grand secretary of that grand chapter for 20 years. In the general grand chapter, he had attained the office of general grand king at the conclave held in Missouri in 1936.

He was grand master of the Grand Lodge of Kentucky, 1025-26.

One of his greatest services to the fraternity was his work as chairman on the committee to raise a million dollars for the Masonic Home of Kentucky. Subscriptions were secured totalling \$1,143,491.16. He married Mrs. Jean Neilson Gillespie in 1889, who survives him.

NOTABLE CORONATION EVENTS

An event long to be remembered by its participants took place at Freemasons Hall, London, England, on May 25, 1937, when an emergency meeting was called by Motherland Lodge No. 3861 to entertain Masons from overseas who were in attendance at the coronation of King George VI. Some 500 brethren assembled for the occasion from every part of the British Empire. They included Craftsmen of all races, rank, creeds, and color—Indians wearing picturesque turbans, others in their native costumes, intermingling and fraternizing before and after the lodge ceremonials took place, thus symbolizing the universal character of Freemasonry within the empire itself.

In the presence of the Earl of Harewood, pro grand master, the master of the lodge, Bracewell Smith, read the following telegram to the King, which was approved by the lodge:

"Five hundred Freemasons from all parts of the English-speaking world assembled under the banner of Motherland Lodge at a special meeting in celebration of your majesties' coronation, unite in sending loyal and respectful greetings to your majesty and her majesty the Queen, coupled with assurances of undying devotion to and love for the Crown. It is their earnest prayer that Almighty God may bless your majesties' lives with health and happiness."

Another notable Masonic feature of the coronation season was the reception at the Masonic Peace Memorial on June 7, 1937, given by special invitation of the grand lodge.

The Earl of Harewood, pro grand master, and a number of other prominent brethren took part in receiving the visitors, the pro grand master

speaking to them briefly on behalf of the grand master, the Duke of Connaught and Strathearn.

Each visitor was presented with a silver ash tray bearing the arms of the grand lodge, a copy of the Masonic Year Book, and two brochures picturing and describing the Peace Memorial and its principal rooms and corridors, library, museum, etc. The Grand Temple, with the coverings removed from its symbolic furnishings and the lighting facilities aglow, attracted the greatest interest. Next in interest was that part of the library where regalia and jewels of King Edward VII, grand master 1875-1901, and Lord Amphil, pro grand master 1908-1935, were inspected.

The Peace Memorial was visited by a very large number of Masons at the time of its dedication in 1933, the larger proportion of whom were from jurisdictions outside the British Empire. However, during the recent coronation season, the reverse was true, most of the brethren who visited the Memorial, from grand masters to Master Masons, being from Masonic jurisdictions of the British Empire.

PROMINENT SHRINE ACTORS

The Ancient Arabic Order, Nobles of the Mystic Shrine, was organized by 13 persons, of whom W. J. Florence, prominent actor, was the head. He wrote the ritual, the basis of which is said to have been derived from Oriental sources.

Traditionally, many actors of the legitimate stage have been outstanding members of the order, and in a development of this tradition, a number of prominent movie stars are now members, and some are active leaders, in their respective temples on the West Coast. Among them are Harold Lloyd, Wallace Beery, Dick Powell, Clark Gable, Monte Blue, Eddie Cantor and Al Jolson. Harold Lloyd is now assistant Rabban of Al Malaikah Temple, and in 1939 will probably be its Illustrious Potentate.

GIFTS TO CHILDREN'S HOSPITALS

Mrs. Mary E. Boyd, who passed away May 24, 1937, at McKinney, Texas, left a bequest of \$10,000 to the Texas Scottish Rite Hospital for Crippled Children.

According to Walter C. Temple, 33°, deputy in Texas of the Southern Supreme Council, she also left a number of other bequests to charitable organizations. This was not Mrs. Boyd's first gift to the hospital, as some years ago she presented two farms in Collin County.

Another generous donor to this hospital was the late Mrs. Gladys E. Hor-

ner, whose will, filed in San Francisco, bequeathed all real property owned by her situated in the City of Dallas to the Scottish Rite institution that is doing such a splendid work in behalf of crippled children.

The Scottish Rite Hospital for Crippled Children is served by the best medical skill. Not a single penny is paid to the chief surgeon, and no salary to any officer or director. The plant represents an investment of \$350,000, is absolutely clear of debt, and is admitting around 2,000 patients a year. It is affectionately referred to by those who know of its good works in the interest of humanity as a "haven of happiness."

SONS OF JUNEAU, ALASKA, MASON, DROWN

Stanley Albert Heisel, 15, and David Sidney Heisel, 14, sons of Mr. and Mrs. Walter B. Heisel, of Juneau, Alaska, were drowned in Crystal Pool, near that city, on June 4. Stanley lost his life in an effort to save his brother, who failed to come up after diving.

Funeral services were held in the Scottish Rite Temple under the auspices of the Order of DeMolay.

Both of the boys were prominent in high school, where they played in the band and participated in other extra-curricular activities.

The two boys, the father of whom is Walter B. Heisel, Deputy Collector of U. S. Customs, and Secretary of the Scottish Rite Bodies at Juneau, are survived by two brothers, Walter B., Jr., and Edwin.

BEQUEST

Joseph Nathaniel Emery, an English Mason, died recently, leaving an estate of over \$128,000.

After leaving bequests of about \$5,000 each to his wife and daughter, and about \$500 to each of ten nieces and nephews and two cousins, he left the residue to his wife for life and one-fourth of the remainder for Masonic charities, to benefit any poor Freemasons and to establish an Emery Foundation for making a loan to any former pupil of the Royal Masonic Institution for Boys, ages between 21 and 24, who desires to start in business for himself.

LORD TRAPRAIN REPORTS

At a recent quarterly communication of the Grand Lodge of Scotland, Viscount Traprain, substitute grand master, made a report on his visit to the United States as one of the representatives of the Grand Lodge of Scotland to the bi-centenary celebration of the Grand Lodge of South Carolina. Describing the reception accorded the British delegation not only at Charles-

ton, but at Washington and New York as well, Lord Traprain expressed his appreciation of the opportunity afforded them to meet the representatives of so many of the sister grand lodges of the United States. In concluding his report he said:

"The Masonic chain which binds all members of the Craft has been well forged, but I feel that I cannot close this report without emphasizing the conviction, which forced itself upon me with increasing vigor throughout our trip, namely, that the links in this chain are immeasurably strengthened by the personal contacts which a visitation such as ours was able to establish."

SUPREME COUNCIL OF CANADA

The supreme council of the Scottish Rite for the Dominion of Canada will hold its 1937 annual session at the Masonic Temple in the City of Montreal, Province of Quebec, commencing at 10:00 a. m., October 5.

W. H. Wardrope and W. H. Davis are grand commander and secretary general, respectively, of the Supreme Council of Canada.

MASONIC ORDER NOT POLITICAL CURE-ALL

The question has often been raised as to why Masonry, as an organization, is not doing more to correct the political and religious ills that exist in this country today, especially in view of the Craft's large membership of influential men and the great potential force that could be exerted by the united efforts of Craft leaders and members.

The answer must be made that Masonry is neither a sectarian organization nor a political machine; hence, it can have no direct bearing on these two important subjects. Masons are free to join any religious denomination that they may care to, and subscribe to the tenets of the political party of their choice. While the individual Mason is allowed complete freedom in following the dictates of his conscience, he is admonished by his Masonic superiors to perform his just duty as a loyal, honest and upright citizen of the nation.

Masonry has been referred to by its enemies as a sinister power which threatens certain religious and secular institutions. There is absolutely no truth in that charge. The fraternity is rather an influence or spiritual guide to a higher and nobler concept of life. The Craft labors to improve men through enlightenment, with a consequent betterment of their human endeavors.

"To know is good; to dare is better; to be silent is best of all." But "there

is a time to keep silence and a time to speak.

"Speech is of man, music of angels, but silence is of the Gods."

SAMUEL ADAMS NOT A MASON

The Proceedings of the Grand Lodge of Massachusetts do not say that Samuel Adams, the Revolutionist, was a Mason, as has been stated. There was a Samuel Adams who was a member of Trinity Lodge, of Lancaster, Massachusetts, on April 6, 1778. He was also still a member and living in Lancaster in 1785. Trinity Lodge was voted a Charter January 30, 1778.

Adams did not go to Lancaster after the Concord fight. On the afternoon of June 17, 1775, he went to Billerica, where he remained two or three days, subsequently going to Philadelphia. See Hosmer's "Samuel Adams" (American Statesman Series) p. 298.

Adams was present when the Masons laid the corner-stone of the State House at Boston, Massachusetts. Postmaster General Farley was recently present when the Masons laid the corner-stone of a U. S. Postoffice. Masonic membership cannot be inferred in either case.

There is no evidence whatever that Samuel Adams was a Mason."

SOME TRUISMS

"Freemasonry is a charitable, benevolent, educational, and religious society.

"Masonry is not a religion; it is the handmaid of religion.

"It is educational in that it teaches a perfect system of morality.

"It is benevolent in that it teaches relief of the poor and distressed.

"It is charitable in that none of its income inures to the benefit of any individual, but all is devoted to the improvement and promotion of the happiness of mankind.

"It is a social organization only so far as it furnishes additional inducement that men may forgoth in numbers, thereby providing more material for its primary work of training, of worship, and of charity."

* A GREAT MASONIC BOOK

It is refreshing nowadays, when talk is largely of economics or the possibilities of war, and a mass of other confusing subjects, national and international, to find a writer whose head is high and clear above the fogs of passion and contemporary contradictions, devoting himself to the task of recording for the benefit of the present Masonic generation, and as well for posterity a worthwhile story of the tradition of the Craft.

This arduous, but we suspect, to the author, satisfying, enterprise, has been

admirably accomplished in "The Secret Tradition in Freemasonry." Arthur Edward Waite, the author, is no stranger to serious Masonic readers. In fact, it is doubtful if there lives one who has contributed more to the literature of the Craft and the enlightenment of its members. The present work is a fit crowning to a distinguished Masonic and literary career.

Mr. Waite has traced the quest of the Lost Word and the New Life back through the rituals of the many Rites and Orders which have been based on Craft Masonry to its sources in the secret Christian Masonic tradition, which in turn preserved and transformed the essentials of the ancient mysteries. He describes and evaluates the influence of the Rites based on Jewish history, the tradition of the Holy Grail, the Chivalric Orders of the Crusaders, the Knights Templars, the Rosicrucian brotherhood, and also of the various spurious or fantastic Rites based on alchemical tradition or Kabbalistic magic. His final word after so many years of labor and research is that the deepest and highest Masonic mysticism is essentially Christian. He says: "I have written to show those who are concerned that the valid Grades of Masonry are a sacramental gift." There will be many who will agree with him in this, for he makes out a strong case, and while the superficial Mason, whose name unfortunately is legion, may not be disposed to follow the full argument, no serious reader will fail to record approval and delight at the unfolding of a marvelous and historic tale by a great writer.

*THE SECRET TRADITION IN FREEMASONRY. Arthur Edward Waite. Dutton, N. Y. \$10.

A CORRECTION

August 23, 1937.

Editor CRAFTSMAN:

For the past seven years as secretary of Puritan Lodge, I have enjoyed reading your paper.

In the July issue, under the heading, "Masonry and the Social Security Act," I find an error in your explanation of this law.

On the top of page 221 you say—"Unemployment Tax is assessed against all employers of one or more, while Old Age Retirement Tax is assessed against all employers of eight or more persons, etc."

This is a reversal of the law. The Old Age Retirement Tax is assessable against employers of one or more and the Unemployment Tax against those who employ eight or more.

I call this to your attention for what it may mean to you. It is very improbable that the error will cause any serious difficulty. Yours, etc.,

HAROLD LUNEBURG.

Whitman, Mass.

A SAVAGE?

Completing a three-month tour of the United States, a Solomon Island chieftain and son of a cannibal, named Kata Ragoso, made the following observation to reporters just before sailing for his home:

"When the missionaries came to the Solomon Islands, they kept teaching us that God was Ruler over all, that He made all things and that He guided the destinies of all mankind. I have been disappointed in not hearing the great men of America give God credit for anything. They were eager to show me the wonders of *man's* makings and devisings, but I did not hear one of them say God had given him the thoughts to unravel things of inventive genius."

No doubt, many will agree that the chieftain's words are absolutely true, and that in the busy commercial life of the present day but little thought is being directed to the *Source* of man's ability and genius.

Another feature which struck the visitor as being inconsistent, to say the least, was the fact that missionaries from America had taught the Solomon Island women to lay aside rings, bracelets and other ornaments, and yet as he says: the American women—

"are encouraged to put rings on their fingers, pearls around their necks, and paint their faces and fingernails."

TWO LOVES

Lord Kitchener, Earl of Khartum, famous British general and administrator in Egypt and India, had but two loves—the British army and Masonry.

COURAGEOUS SOULS

Determined people crossed stormy seas and settled in a wild country, where they braved all manner of hardships, the rigors of intensely cold winters, the attacks of hostile redskins, the lack of ordinary material comforts, hunger, disease and even death—and all this to escape from religious persecution. Here was Principle placed far above every other consideration.

Nothing deterred these valiant souls as they laboriously carved their careers in a new and strange world. They overcame many hardships by hard persistence, and an impelling urge to conquer the seemingly unconquerable—life itself was then at stake. If these early settlers had a slogan, it must have been "Work, Work, Work," and it was that indomitable spirit of endeavor that has made this country great in comparatively brief time.

Labor was looked upon in those days as honorable, and idleness was not tolerated. True neighborliness existed be-

tween families in different communities; everyone was interested in the welfare of his fellows. There was manifested a deep and serious concern in the civic affairs of the community, village and town, and the courage to stand up for what was thought to be right and just. If a man sought public office, he boldly stated his position, and frankly held that if his opponent's ideas were better or more constructive than his, it would be the people's duty, in their own interest, to vote for his opponent.

How different now. I sometimes wonder if, with all of our inventive genius, which has brought to people of all classes and in all circumstances luxuries undreamed of by those hardy New England pioneers, we have not largely lost that courageous spirit which guided our forebears along their danger-beset paths of endeavor. Yes, I fear we have lost somewhat that personal integrity, that sense of honesty which was aptly expressed in the terse but significant phrase, "That man's word is as good as his bond." Perhaps, too much luxury and soft living are largely to blame. Perhaps we do not fully appreciate what our forefathers suffered and endured to create this nation for us to live in and enjoy.

—JOHN H. COWLES, 33°, *Sovereign Grand Commander, S. J.*

CHURCH-BUILDING MASONS

After the Norman conquest England was invaded by a perfect army of ecclesiastics; churches, monasteries, cathedrals, and abbeys were commenced in every part of the country. Where these buildings were erected in towns the work could be undertaken by the local guild, but when they were far from populous places a difficulty was experienced in procuring sufficient skilled labor. To meet this, it is supposed that many experienced members of the guild were induced to sever their connection with the local body and accept service under the new ecclesiastical authority, thus becoming free from the restrictions and limitations to which they had previously been subject, and henceforth being designated as Freemasons. The church-building Freemasons, being a somewhat national organization whose members traveled throughout the length and breadth of the land, wherever employment was obtainable, found it impracticable to refer to their late employers for their character qualifications. Hence arose the necessity for sign, token and word with which our ancient brethren went to and fro. Whence came this sign, token and word? We do not know. We read of an assembly at York, 926 A. D., of which, however, no record re-

mains. But there must have been a meeting held somewhere, at which regulations were adopted which served to bind the brotherhood together for many generations.—JOHN A. THORP, *England.*

ROMAN CATHOLICS

VS. FREEMASONRY

"Having read such a lot, of recent months, about the attitude the Roman Catholics have taken up toward Freemasonry and Freemasons, the principal idea in publishing this statement is to explain to some extent why the Catholics are up against us as Freemasons.

I was christened and brought up a Roman Catholic (my parents and relatives are all Roman Catholics today still) and received my schooling at an exclusively Catholic school, and remember being often told by my various teachers (Catholics, too) that to become a Freemason was strictly against the laws of the Roman Catholic Church, and any Roman Catholic who dares to become one is immediately excommunicated and will then not be able to attend any Catholic service or mass. In other words, he is considered a lost soul and damned to eternal suffering. What the real objection is I cannot say for sure, beyond the fact that they consider Freemasonry a secret society, and no Catholic can belong to a secret society, and seeing that we keep our secrets closely guarded, they consider us a secret anti-Catholic religion, and therefore are condemned.

Stating my personal case, I had definitely severed all my connections with the Roman Catholic Church 10 years before I became a Freemason (I will not give the reasons here why I left that church). One thing is certain, I hold no animosity against them, but only pity, for debarring their members from joining such a wonderful society as the Freemasons. I personally know many of them who would make excellent Freemasons and would like to join, too, were it not for the church.

According to the history of the church, centuries ago Roman Catholics were persecuted and put to death for persevering with their religion, and they were thereby forced to hold their services in secret, in caves, in the mountains, and other places difficult to get at, and particular care was taken to keep these meetings strictly secret, as discovery meant death to all. (This is all given from memory as I remember it being taught to me). Here we seem to have the whole case in a nutshell as to the reason the Roman Catholics persecute us as Freemasons. They look back and see themselves rising from secret meetings and services to a very powerful religion throughout the

world today, and they apparently were taught to fear us, thinking that we are a secret religion in direct opposition to them. I cannot help but look at the humorous side of the affairs, too; it must indeed be a very quaint religion that tries to save the souls of men only.

On two occasions of late I was approached by members of the Roman Catholic Church to return to the church; one was a priest, and on their discovering that I was a Freemason, they were horrified, and the look on their faces brought a smile to mine. They do admit that the Freemasons do a lot to alleviate distress, but suggest we have an ulterior motive for doing so. I once brought to the priest's notice that they never lose an opportunity to run us down, and I asked him if he had ever heard a Freemason running the Roman Catholics down? I am very pleased to say that he was compelled to admit that he could not recollect that ever happening. I personally think the best possible attitude for us to take up would be to ignore totally their persecution and take as a good quotation the following words: "Love your enemy as you love yourself."

Bro. C., in *The Masonic Journal of South Africa.*

A SCOTTISH RITE FAMILY

Through the courtesy of W. E. Hailey, municipal judge of McAlester, Okla., we have received information of a most unusual Masonic event.

During the spring reunion of Indian Consistory No. 2, McAlester, Okla., six brothers received the Scottish Rite degrees. Sons of the late H. U. Bartlett and Mrs. Bartlett of Sapulpa, they are: Ellsworth Bartlett, Alamo, Colo.; Charles Bartlett, Sapulpa; Dr. Martin Bartlett, Sapulpa; Edward Bartlett, Sapulpa, and Dr. Merrill Bartlett, Ada.

This is the largest number in one family ever to take the higher Masonic degrees in the history of Indian Consistory.

During an intermission, the mother was called to the stage and introduced. She was accorded a great ovation.

NOT AN INSURANCE SOCIETY

Many problems confront the Masonic Craft. Some are quite simple, others are perplexing and require a great deal of time and consideration in their solving. One of the common type of problems is the case of the wife of a recently deceased brother. She has been suddenly bereft, perhaps has several children to support, her funds are extremely limited, so she turns to her husband's lodge for assistance.

Now the average Masonic lodge is not exactly rolling in wealth. There

are many, many expenses to be met, certain obligations, both large and small, must be discharged. But here the lodge is faced with the plight of a distraught widow, who appeals for immediate aid. Quite naturally she turns to Masonry to meet her financial needs—and the truth must be told her, although the brethren are loath to face this unpleasant task.

Masonry is not an insurance society, that is, it does not and cannot pay death "benefits." It is purely a fraternal institution and has no insurance features. While Masonic charity is proverbial, and while the Craft has done much to alleviate want and suffering on the part of a Mason's widow and children, still the individual lodge must not be expected, from its slim revenues, to support widows or orphans. This commendable work is taken care of by many grand lodges which have built homes and orphanages for the purpose.

It is only necessary to consider the low rate of Masonic dues to realize that it would be financially impossible for the lodge to aid materially the dependents of deceased brethren. There are so many calls upon Masonry for financial assistance that it must not surprise the petitioner when their appeals are not always met. After all, Masonry is doing a splendid work along altruistic lines, but its activities in this direction must of necessity be limited to its financial condition.

The great Craft may well be proud of its past performance in the interest of the widow and orphan, the aged and infirm, for it is a record of high achievement, honestly and sincerely attained.

RED CROSS OF CONSTANTINE

J. Claude Keiper, 33°, grand sovereign, was the presiding officer at the 1937 annual assembly of the grand imperial council for the U. S. A., of the Red Cross of Constantine, which was held at Washington, D. C., on May 22. This is the governing body of that select and ancient order in the United States, with conclaves in a large proportion of the states, representatives of which were in attendance at the session.

Newly elected officers are Dr. James T. Christison, of St. Paul, Minn., grand sovereign; Clayton O. Billow, of Wilmette, Ill., grand viceroy; Alfred G. Arvold, of Fargo, N. D., grand senior general; Herbert A. Senter, of Omaha, Neb., grand junior general; Henry R. Kent, of Chicago, Ill., grand treasurer. George W. Warvelle, of Chicago, was re-elected grand recorder, an office he has held continuously for a long period.

The appointed officers include Charles R. Fuller, of Glen Ellyn, Ill.,

grand prelate; Charles C. Clark, of Burlington, Iowa, grand chancellor; Andrew D. Agnew, of Milwaukee, Wis., grand almoner; Ray V. Denslow, of Trenton, Mo., grand chamberlain; Fred H. Pocock, of Ft. Wayne, Ind., grand orator; Clyde E. Stone, of Peoria, Ill., grand standard bearer; Edwin D. Wood, of Louisville, Ky., grand marshal; Carl B. Newcomb, of Wilmington, N. C., grand herald; and Bertram S. Adams, of St. Paul, Minn., grand sentinel.

The 1938 annual assembly is to be held at St. Paul, Minn., the date to be determined by the grand sovereign.

GEORGE VI, FOURTH PRINCE TO ASCEND THRONE

His Majesty King George VI represents the fourth royal prince who as a member of the Craft has ascended the British throne. His predecessors were George IV, William IV, Edward VII and Edward VIII, the last-named now Duke of Windsor.

In addition to these, 17 princes of the blood royal have, during the past two centuries, been initiated into the Craft, thus illustrating that the royal house "has played a conspicuous and honorable part in the evolution of Masonry."

PROMINENT CANADIAN

PASSES

Word has been received of the recent death at Hamilton, Ontario, of William McGregor Logan, M.A. Bro. Logan was grand prior of the Scottish Rite Supreme Council of Canada and also grand secretary of the Grand Lodge of Canada in Ontario, A. F. & honorary, on October 27, 1915, and be- A. M. He received the 33rd degree, came an active member of the Canadian Supreme Council, October 8, 1925.

A BIT OF HISTORY

Some time before the year 1844, a southern gentleman was initiated into St. Andrew's Lodge No. 10, A. F. M., of Charleston, S. C. He was also a member in that city of Union Chapter No. 3, R. A. M.

This gentleman, Maj. George Washington Glover, in June, 1844, went on a business trip to Wilmington, N. C., where the yellow fever was raging. He fell victim to it and passed on in that city, leaving his bride of a few months a widow.

The Masonic brethren of Wilmington called a meeting of St. John's Lodge of that city, went to the residence and tenderly bore the remains to the Episcopal burying ground, where the body of Major Glover was laid to rest with Masonic honors.

They then returned to the lodge room, closed their meeting according

to the ritual, and assigned an escort for the bereaved Mrs. Glover—the future Mary Baker Eddy (Discoverer and Founder of Christian Science) back to her paternal home, a distance of over one thousand miles, in New Hampshire.

—By MRS. E. REBECCA BEAN, C. S.

NIZAM OF HYDERABAD'S TRIBUTE

A tribute to Freemasonry as a potent influence for good was paid by the Nizam of Hyderabad, who received an address by Freemasons of the State during his recent Silver Jubilee celebrations.

"Freemasonry," said the Nizam, "promotes brotherly feeling among men, which is specially valuable in a country like India, divided as it is by castes and religions. Besides this, a great deal of charitable work is done among the poor by the Freemasons with their own funds, but all these useful activities are without political or other ulterior aim."

The Nizam pointed out that his appreciation of the Craft's utility had been shown by the fact that an ancient and beautiful building, the Goshamahal Baradari, had been set aside for the use of the three lodges in Hyderabad as a Masonic Temple. General Sir Terence Keyes, who took a keen interest in this matter, was a great personal friend of the Nizam.

MAKING A MASON "AT SIGHT"

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Ask the average Craftsman what "making at sight" means, and he will probably tell you that it is the power of a grand master to back a profane into a corner, say, "Dispensing with all further ceremony, I now pronounce you a Master Mason," and then assign him as a member to some lodge!

Nothing could be further from the truth. In those jurisdictions in which the grand master possesses the power to make a Mason "at sight," the process is for him to assemble at least the statutory number of brethren, form them into an emergent lodge for the existence of which he gives a dispensation, then give a second dispensation to that emergent lodge to omit the statutory time between petition and initiation, and finally, a third dispensation to omit the statutory time between degrees. This having been done, the candidate is initiated, passed and raised, all in one evening. He becomes an unaffiliated Mason, and must apply to a lodge and pass the ballot for affiliation just as must any other unaffiliated brother who desires to be a member of a lodge.

The phrase "making a Mason at sight" is a misnomer. A man is "made a Mason" when he receives his first degree. But "making a Mason at sight" invariably means "making a Master Mason at sight."

As all jurisdictions recognize the dispensing powers of the grand master in the formation of a lodge, to omit or shorten the statutory time between petition and initiation, and between degrees, it may seem odd that not all grand jurisdictions recognize the right of the grand master to use all three powers at once and "make a Mason at sight." Sixteen grand jurisdictions, by written law, expressly permit the act, although three of these restrict the process to a regularly constituted lodge. Other grand lodges permit the act by having adopted Mackey's list of 25 landmarks as official. Mackey's eighth landmark is, "The prerogative of the grand master to make Masons at sight." Four grand lodges in the United States expressly forbid the grand master to "make Masons at sight." A quotation of the law of one of them (Texas) will suffice. Section 7, Code of Masonic Law, Article 35, reads:

"The grand master has no power or authority to make Masons at

sight. This grand lodge will not recognize any mode of making Masons in this jurisdiction other than in a regularly constituted lodge, and after previous investigation, regular election and due inquiry into the character of the candidate."

In discussing the right of a grand master to "make Masons at sight," *The Builder* (April, 1928) said:

"Wherever a grand master has the power to grant a dispensation for the formation of a lodge, to dispense with statutory interval between petition and ballot, and between ballot and initiation, he obviously has the power, by exercising all three rights at one time, in his own presence, to congregate a number of Masons and form them into a lodge and proceed to initiate the candidate selected for this honor. It seems that it can properly be called an honor, and for that reason should never be exercised except where no question as to the fitness of the recipient could possibly arise."

Grand jurisdictions which specifically forbid the grand master to "make Masons at sight" contend that there is not now, and never has been, any power inherent in the grand master to dis-

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pense with the ballot, or to ask any man for his petition, or to exercise, in his own person, the right to act as proposer, seconder and investigating committee, for any body of Masons, whether of a regularly constituted lodge or a lodge under dispensation. These jurisdictions do not deny the right of a grand master to give a dispensation for the formation of a lodge, emergent or eventually to ask for a charter, to dispense with the statutory interval between petition and ballot, to dispense with the statutory interval between degrees. But they do vigorously deny the right of the grand master alone to elect a candidate for the degrees.

As to whether being "made a Mason at sight" is an honor or not, there are two schools of thought. A grand master who shall here be nameless, seeing a man made a Mason "at sight" in another jurisdiction than his own, returned to his home filled with enthusiasm for the idea. He looked around for a suitable candidate, and selected a prominent citizen on whom to confer the honor. When he proposed the ceremony, he must have been shocked at the reply he received, but the Craft has been applauding it ever since: "When and if I decide to ask to become a Mason," said the prominent citizen, "I do not propose to crawl into the fraternity through the back door!"

Needless to say, he was not "made a Mason at sight."

The Masonic authorities in this country who concur in the belief that the grand master has this power, have some reason for the belief. As long ago as the third edition of Dermott's *Ahiman Rezon* (1778) this paragraph appeared:

"Apprentices must be admitted fellow crafts and masters only here, unless by dispensation from the grand master."

"This is a very ancient regulation, but seldom put in practice; new Masons being generally made at private lodges; however the right worshipful grand master has full power and authority to make, or cause to be made in his worship's presence, free and accepted Masons at sight, and such making is good. But they cannot be made out of his worship's presence, without a written dispensation for that purpose. Nor can his worship oblige any warranted lodge to receive the persons so made if the members should declare against him or them; but, in such case, the right worshipful grand master may grant them a warrant and form them into a new lodge."

Dermott was the "father of the Ancients" which grand lodge from 1751 to 1813 contended with the original.

or mother grand lodge (moderns) for supremacy. The United Grand Lodge of England does not recognize any such right. In the first report Sir Alfred Robbins, noted English Freemason, submitted to the board of general purposes of the Grand Lodge of England, of which he was president, is the following:

"An apparently authoritative statement having been made to an American grand lodge, and, as a consequence, extensively circulated in the United States and Canada, that the M. W. grand master not only authorized, but himself shared in the practice of making Masons 'at sight,' thus passing candidates by special dispensation through all the degrees at the same lodge meeting, the grand secretary has been directed to communicate with all grand lodges in the United States and Canada in Masonic association with the United Grand Lodge of England, a statement of our precise position in this regard. Rule 195 of the Book of Constitutions expressly provides that 'No Lodge shall confer more than one degree on any Brother on the same day, nor shall a higher degree be conferred on any Brother at a less interval than four weeks from his receiving a previous degree.' The M. W. Grand Master has no power, except in the cases of Lodges abroad in defined conditions, to grant a dispensation to permit degrees to be conferred at shorter intervals, and then, by Rule 115, only by substituting one week for four; and the Board trusts that this explanation of the English practice in this particular, which has always been rigidly adhered to, will prevent the further circulation of a misapprehension that, if unchecked, may have serious Masonic consequences."

The distinguished Mason wrote of the above:

"The United Grand Lodge of England, as it existed since 1813, has not recognized the existence of such a prac-

tice; and, in my own time in Masonry, so far from its having been exercised, I have myself seen the M. W. the Grand Master initiate R. W. Bro. H. R. H. the Prince of Wales, while in the very same year, 1919, I was present at the initiation, also in full form, of R. W. Bro. H. R. H. the Duke of York.

"Both these illustrious Brethren took their degrees in precisely the circumstances laid down in our Book of Constitutions, though, in order to satisfy its provisions, one of them had to remain in England at distinct personal inconvenience two days longer than he had intended to do when having to go abroad on some important mission. In the same way, each served his full year as Warden of a regular lodge before being installed in the Master's Chair. In every possible way, therefore, we have indicated, as English Freemasons, that everything in reference to entrance into, or progress in, Freemasonry shall be conducted with the strictest regard to Masonic line and rule."

But it was not always thus, even in England! The first Provincial Grand Master for Lincolnshire was the Rev. William Peters. In the minutes of Witham Lodge, June 13, 1796, the following entry appears, signed by the Provincial Grand Master:

"For divers causes us hereunto moving, we do by these presents dispense with the usual previous notice of Initiating, & we do permit the Reverend William Gray of the Cathedral Church of Lincoln to be initiated into these mysteries at this Lodge."

The point of the story is that while recorded in the minutes of a regular Lodge, the happening was in a Lodge of Emergency—in other words, this was a "making at sight."

How the right (where it is admitted) came into being can only be speculation.

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"Your paper has maligned me!" roared the irate citizen, as he stormed into the editor's sanctum. "I demand that the guilty reporter right this wrong!"

"Trust him," retorted the editor, sadly, "to write this wrong."

WHY NOT?

A Communist agitator rode into Hyde Park, and after leaning his bicycle against the railing, mounted a soap box and proceeded to address the crowd.

"If your family is hungry," he shouted, "raid a shop and take food for them, and don't care what anybody says. If your wife hasn't got a coat, pick the best fur coat you can see, and ignore the consequences."

After several more minutes in this strain, he dismounted from his soap box, and his next words were:

"Where's the scoundrel who took my bike?"

SOME STILL LIVING

"Say, Pa, I took a walk through the cemetery today and read all of the inscriptions on the different tombstones."

"Well, what of it?"

"Where are all the wicked people buried?"

LITERAL TRANSLATION

Pastor Jones: "Brethren, we mus' do somethin' to remedy de status quo."

Deacon: "Brother Jones, what am de status quo?"

Pastor. "Dat, brother, am Latin for de mess we's in."

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Newspaper Item: Mrs. Lottie Prim was granted a divorce when she testified that since she and her husband had been married he had only spoken to her three times. The divorce was granted, and she was awarded the custody of their three children.

EVERYONE FOR HIMSELF

Bill: The girl I married has a twin sister.

Mac: How do you tell them apart?

Bill: I don't—it's up to the other one to look out for herself.

ANGELIC

Husband: "Angel, what time is it?"

Wife: "Why call me angel?"

Husband: "You're always up in the air; you're always harping on something; you never have anything to wear."

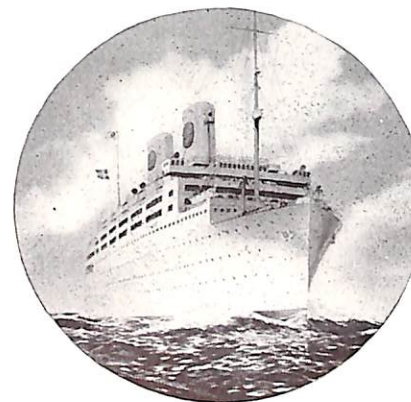
PSYCHIC

She: "I had a date with a mind-reader last night."

Her: "Sure enough? Did you have any fun?"

She: "No. He just sat around and blushed."

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